THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 40, Vol. XXII. Saturday, October 6, 1860. Price One Penny.

A DISCOURSE

DELIVERED BY ELDER AMASA LYMAN AT THE BIRMINGHAM PASTORAL CONFERENCE, AUG. 5, 1860.

(*Reported by Sydney W. Darke.*)

It is not, my brethren and sisters, the result of any wish on my part, or to undertake to teach you any new Gospel, that I appear before you; but simply to enjoy the privilege of reasoning with you with regard to the Gospel that we have already received, or that which we as Saints have made a profession of believing. It is not my desire to undertake to sermonize: I simply wish your minds enlightened, and hope to be the Lord's instrument for your good; and if I succeed only to a limited extent, my most sanguine hopes will have been realized.

There is one reason why I should not talk about anything beside the Gospel, and that reason is found in the fact that the Gospel embraces all truth. When I tell you that this system embraces everything good and excellent, you can readily conceive that there was nothing left out of which to build another. This is the Gospel I would talk of. We may have heard something about that which you call the Gospel years ago, and perhaps think that we have learned it and become familiar with the truths it embraces. But it may with propriety be said that it has not entered into our hearts to conceive the greatness of the Gospel. We have heard a little speculation about a certain formula of religion requiring us to believe that Jesus Christ was the Son of God, to repent of our sins, to be baptized, and to be confirmed members of the Church of Christ. We were required to observe certain laws, to be faithful in our prayers, to be constant in our remembrances of God. We heard some speculation about this sort of thing. We may have been led to think of our present condition—to think how far we are removed from the glory and perfection of our Father and the holy ones that surround him in his heavenly habitation, and of the vast difference there is between this home of ours and their condition. But it exists with us as a country we have not explored. Hence we see that a great change has to take place with us before we can enter into their society and understand the truths necessary to enable us to associate with them.

We must learn the right. Hence I want you to learn how to believe in the Gospel. I want you to learn what it is to receive the Gospel. "Why," says one, "do you not suppose that we *have* done so?"

No. "Why?" For reasons that my own experience furnishes me with. "Well," says another, "we have had good men who have preached to us, and they have come from Zion." They tell you of the blessings that are to be obtained. They tell you that a certain obedience is necessary to certain ordinances. But this is merely a work of preparation. If, by taking a certain course, your dark minds have become enlightened, should you not continue in that course in order to be saved with a perfect salvation?

The Gospel is intended to bring salvation to us, irrespective of the condition we are in when it comes to us; and it will save us, if received, because it is the truth. Then what have we to do? Simply to believe in the truth. We must believe that Jesus Christ is the Son of God. Having received that, the Gospel, as presented to us, will bring us to a knowledge of God. That is why we are required to believe in him while we yet know nothing of him. Having believed in him, we are taught the requirements of faith, repentance, and baptism. Now, I wish you to understand that the object for which this preaching has been done was to bring you to a knowledge of the truth; and when you have that knowledge, you have no need of the schoolmaster to longer teach it to you.

The Gospel is the power of God. In it is salvation. Paul was not ashamed of it, because it was constituted of those principles that are the power of God. We want to know what the power of God will be to save you and me.

In the first place, we have a great many sins from which we have to be saved. How shall we get rid of these sins? "Why," says one, "repent and be baptized;" and if you continue to sin, I suppose, be baptized again and again. But is there any salvation in this? No. Saints, you are subject to sin. While you sin, sin has power over you; and you can never be free from sin until you cease sinning. I know people have ventured to sin, year after year, and comforted themselves with this conclusion—"I will repent after I have had a little indulgence in sin. I will then cry half-an-hour over it, shed a few crocodile tears, and make my brethren think that I am really penitent; and they will baptize me." And so you wi go on and sin again and again.

What is baptism? It is simply a sign of the covenant. In it you covenant to keep the commandments of God and lead a new life, because in your baptism you have professed to die. They do not bury people till they are dead; and why should we baptize you, if you do not intend to leave off your sins? This is the object for which it is instituted, and that form of ordinance represents the change that should transpire with us.

Are these ordinances right? Are they true? There is a great deal of speculation about them in the world. Some will tell you that they are not right. Some say they are the Gospel. Suppose you follow the pattern of your baptism, it would lead you to forsake your sins; you would understand that you were dead to them, and had been buried from them. It is not the fault of your baptism that you are still sinners. The Gospel was to save you from sin. What is the reason that you are sinners? Why, because you did not die to sin in your baptism. I could wish you were not sinners—that the Gospel had had sufficient power over you to save you from sin. But because you still sin, that has not diminished the power of the ordinances connected with it. You cannot truly with sincerity obey them and do wrong. You cannot live according to their dictates and sin.

You talk about truth as connected with the Gospel being eternal. Why did the Saviour say to his Apostles, "All power is given unto me in heaven and on earth," &c.? Because the Gospel embraces all truth, and in it is all power. Why did he say, "As my Father sent me, so I send you"? Because the way was open for them to receive the same truths and the same power. So you can say that there is nothing which is beyond the power of the ministers of the Gospel to teach. They are to be made heirs with Christ. Well, then, you see that the preaching of the Gospel is a work of all day. It is a work that is life-long. Some have thought that the purposes of our Father were to be accomplished in a certain fixed period of time—that when certain periods arrived in the revolutions of the universe, certain works were to be done. Throw such ideas away. The Lord will work according to the conditions of the people; and when men are in a saved condition, the work, as far as they are concerned, is done, and not till

them. I do not know when the day of judgment will be—whether it will be this year or next year. I do not care anything about it.

"Well," says one, "do the people understand your preaching?" I do not know. "Well, but were you not to preach so that they could understand you?" That depends on circumstances. If they understand a little now, they will soon understand a little more. "Well," says one, "I had to suit my preaching to the understanding of the people, and to consider their condition." That is true. Preach so as to save the people; but if you never teach them anything but what they understand, they will never *learn* anything! The Spirit of God is waiting to bless you all, to enlighten you all, and to unfold unto you the truth, that you may be saved by it.

The great object of the Gospel is to teach us to *live* right. You must live holy and pure before God. "Do to others as you would have others do to you." This is a very simple way of telling what is right. Do not pull down your neighbour's religion. We have not been called to do it. Preach the Gospel to them. You are not called upon to talk about what they believe. God has given you and me a mission. If you want to talk to your neighbours, talk about something better than their religion. Talk to them of the Gospel, and tell them that you have all the truth that they have got, and that they are none the poorer for it, but you are the richer. If a man were to come and say that your house was a poor, miserable, dilapidated place, not fit to live in, and began to pull it down, you would think him an enemy. You would say, "Here is a vile, pitiless wretch who pulls my house down about my ears, and leaves me exposed to the winds and the rain, and then tells me that God has sent him."

"Well," says one, "what must I tell my neighbour?" Why, tell him that there is a Gospel, and that you know something about it—that it is for him, and for you, and for all. Win him by friendship. If you can only teach him a few of the things of God, he cannot escape from their influence. Pray for the people that they may be enlightened. You pray for the good, whom the Lord will be sure to bless, and not a word for the poor wanderer—the outcast who knows nothing of the truth. Pray for the sinner; pray for those who do not love the truth, who grovel in sin, and are in darkness, and without God in the world. Let your souls stretch out after all men for their salvation.

Well, my brethren and sisters, I shall not say much more now, because it would not be well. May God bless you and all that love the truth, and especially those that do *not* love it, that they may investigate it, through Jesus Christ. Amen.

"THE PEARL OF GREAT PRICE."

BY ELDER WILLIAM JEFFERIES.

There are many things which are considered by the human family to be pearls of great price. Some of them look upon one thing, and some upon another, as the pearl of great price; but the majority consider gold to be the greatest pearl they can be possessed of during their sojourn here on earth. In fact, it is the grand object of their study and assiduous toil.

But the reader will perhaps say—"Will you tell me what you consider to be the *great*—the *priceless* pearl?" Yes. *The greatest* pearl, dear reader, that mortals can possibly possess, is the HOLY GHOST.

The Holy Ghost is one of the great, creating, governing, sustaining, redeeming, and glorifying Trinity. It acts in unison with and in obedience to the Father and Son. It is the agent by which they perform their mighty works. It was that which preserved Shadrach, Meshach, and Abednego, upon whom the fire had

no power. By it the nature of the lions was in a measure changed for Daniel's benefit. By it Peter was able to understand the deception which Ananias and Sapphira endeavoured to practise; and, through their sinning so greatly against it, it smote them dead at the Apostles' feet. By it Elymas was smitten with blindness, Lazarus raised from the tomb, the boisterous ocean calmed, the sick healed, holy men translated, the heavens opened, and men gazed upon the glories thereof; the past, present, and future were revealed; comfort, joy, peace, and sustenance were imparted in times of bitter persecution and death; and power over the world, the flesh, and the Devil, death, hell, and the grave, was obtained, and the children of God returned home to heaven to enjoy a glorious reward.

Although it is such a great, intelligent, wise, and powerful Spirit, yet condescension is one of its prominent characteristics. Wherever there is a tabernacle properly prepared for its residence, there it will condescend to dwell and take pleasure in imparting that peace and joy which individuals must experience to know; for nothing else can teach them. It will never cease to dwell there, if the house be kept in order. It will remain and teach the saving truths of heaven, and give power to practise, advocate, and defend them. It will make known the past, present, and future, consistently with the will of the Father and Son; for it "searcheth all things, yea, the deep things of God." It emanates from God—from the celestial worlds, and it will take all who will be obedient to it back to those regions of happiness and indescribable and ineffable glory.

"That certainly is a pearl of great price! Is it easily obtained? and how is it to be obtained? I wish to know; for I perceive that my salvation in time and eternity depends upon my possessing it." Your salvation in time and eternity most assuredly does depend upon your possessing and obeying it. No man knows the things of God but by the Spirit of God, which is easily obtained in this age. God's ministers are on the earth, through whose administrations you can get it. Gold cannot purchase it, nor will it require much time or labour on your part to obtain it; but an honest obedience to the Gospel of the Son of God will secure it unto you. Believe in the Lord Jesus Christ with all your heart, cease to do evil, make a covenant with the Lord that you will keep his commandments, be baptized by an authorized servant of God, and your sins shall be remitted; and, through God's appointed way (the laying on of the hands of his divinely-appointed servants,) you shall receive the gift of the Holy Ghost; and then, if you will keep your covenant inviolate, you shall be able to testify that it is indeed the pearl of great price—the greatest blessing that can be secured and enjoyed by mortals. It will be with you to comfort, cheer, instruct, and bless you in your earthly pilgrimage; and when that pilgrimage is ended, it will not forsake you; for it will be with you to sweeten your exit into the spirit-world, so that you shall not taste the bitterness of death. The sting of death, which is sin, will have been taken away, and the kind and loving Spirit of God will give you a foretaste of celestial happiness. It will be your companion till you gain a celestialized body, and then you shall have a fulness, and have more cause than ever for praising and glorifying God eternally for the opportunity you had in your mortal sojourn of exercising your agency to obtain the pearl of great price. Be wise, therefore, in this your day, and take that course which will lead to the enjoyment of such choice blessings in this life, and to the blessings of the celestial worlds in the life to come.

These simple principles, or the way to obtain the gift of the Holy Ghost, may have been taught, orally or otherwise, many millions of times in this dispensation; but it matters not: they must be proclaimed to the world as long as there is a mortal being in it. None can be saved without them—none can even obtain the Holy Ghost without them; therefore they must be reiterated again and again in the ears of the sons and daughters of Adam. God has uttered his voice from the heavens, revealing these principles and commanding that they shall be taught to all mankind. He has given all their agency to believe them, obey them, live them, and be saved, or to disbelieve them, harden their hearts, and be damned. Choose ye whom ye will serve?

The kingdom of God is established

on the earth in these last days. It was established through that despised and martyred Prophet, Joseph Smith. It is more and more firmly established every day by his successor, Brigham Young, the present mouthpiece of the Almighty to the inhabitants of the earth; and it will continue to take deeper root and spread abroad until the kingdoms of this world shall have become the kingdoms of our God; and all the combined powers of earth and hell cannot impede its glorious, ever-increasing progress. Believe it, ye inhabitants of the earth; become a part of it, roll with it, and be saved in it; or, in its rapid progress, it will roll over you, and you will suffer. You will know that it is the kingdom of God *then*, if you do not know it before. Oh, then, be wise, and secure the gift of the Holy Ghost, which will lead you into all truth and heaven!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 616.)

[January, 1844.]

Friday, 5th. At home.

Last night I dreamed I saw two serpents swallowing each other tail foremost.

Another tempest in a tea-pot, or big fuss about nothing at all. In consequence of the night being severely cold, some persons built a fire on the bank of the river, nearly opposite William Mark's house. He then became afraid, and concluded he must either be the Brutus or the dough-head, and lay awake all night, thinking the police had built the fire to kill him by. In the morning he called on me, reported the circumstances, and expressed his fears, when another session of inquiry was held by the City Council at his request, and the police sworn and questioned. The following is a synopsis of the minutes:—

"Special Session.

Friday, Jan. 5, 1844, 11 a.m.

Names of members called.

Prayer by O. Spencer.

Minutes of the last two Councils read and approved.

Object of the Council stated by the Mayor, similar to the last Council, as William Law and William Marks had considered themselves in danger. When he heard the report he was unwilling to believe anything about it, from the course the thing took in the last Council; but, for the sake of others, he had called this Council.

As Leonard Soby was going home night before last, he was hailed by a supposed policeman with a gun, which frightened him. Soby says that a policeman had told him that Marks and Law must not cross his tracks; that Warren Smith said at another time that William Marks and William Law were enemies to Joseph.

I have never thought even to dream of doing anything against the peace of the inhabitants of this city. Did not know I had any enemies in this city: have stayed at home and heard but little: did not know there was so much evil surmising among the people. My long forbearance to my enemies ought to be sufficient testimony of my peaceful disposition toward all men. It occurred to my mind that it was not fear, but got up for effect; but I do not know it. I want the Council to investigate this matter.

William Marks sworn. Testified that on Monday evening brother Soby came up and said, 'Are you aware of the danger you are in?' Marks replied, 'No.' Soby: 'Your life is threatened: a policeman stopped me in the dark last night as I was going home: I was alarmed.' I supposed the threats were from that policeman, but I was mistaken. Another policeman, Warren Smith, said last Sunday that Joseph had enemies—that Law and myself were Joseph's enemies, and if they came in his way they might be popped over. A fire was kindled in the street near my house, and I thought I was watched. Francis Higbee told me, and a man in the east part of the town told me; and a man came from the other side of the river and told the story to that man, as he said. Yesterday morning, Hyrum, Wilson Law, and William Law met in the street, and I told the story as before related.

Mayor. Did ever anybody tell you I directed you to be watched?

William Marks. No.

Marshal went for Francis M. Higbee and George W. Crouse.

Leonard Soby sworn. On Sunday, 31st December last, I met Warren Smith in

Crouse's store: asked him if he knew who the Brutus was. Warren Smith said he believed William Law was one, and Marks another: they had better not come in his way. Did not say he would shoot them, or endanger their life any way. Did not know whether there were any private instructions, or what. Believed brother Marks was in danger. Did not think Marks in danger from Joseph. Thought Warren Smith was under a wrong impression with regard to Marks. Warren Smith said, 'He (Marks) had better not cross my path when I am on duty.' I gathered the idea there was something wrong with brother Warren Smith. Do not recollect any person present.

Mayor. Did Warren Smith or any other policeman give you to understand that I had authorized him to believe there was any difficulty between me and brother Law or Marks?

Soby. No. He did not think Warren Smith would transcend his official duties towards Law or Marks. Felt at the time Marks and Law were in danger. Did not think they were in danger, if they did not rise up against the authorities.

Did not say he had any instruction. Said to Mr. Marks, 'You have enemies.' My impression was that somebody had been to Joseph to make a bad impression on his mind. Warren Smith did mention brother Marks' name, I think.

Thirty policemen, all who were present, sworn. Testified that General Smith had never given them any private instruction concerning the case before the Council.

Warren Smith said Soby asked his opinion who was the Judas. I said, From rumour, I would suspect Wilson Law. Does not believe he mentioned Marks' name. My opinion was founded on rumour. Brother Isaac Hill said brother Law was in a bad situation—was kicking; and if he did not mind, he would go over the board. If he had his property in available means and was away, he would feel better. Have heard it talked of that brother Law was not going to stand. Hill did not tell what he was kicking at. I understand a Brutus to mean a treacherous man.

George W. Crouse sworn. Does not recollect any conversation between Warren Smith and Leonard Soby, at his store, relative to the case in question. Had a discussion about the duties of policemen.

Councillor Taylor said it was customary in all cities for policemen to go armed in time of danger.

Councillor Hyde confirmed Councillor Taylor's observation.

Councillor Hyrum Smith spoke. Told a story of the old Dutchman and the ox. Soby makes me think of an old Dutchman, who had an ox—the first animal he ever owned in his life, and he broke him to ride; then he filled a sack with rocks and laid it on the ox's back, and got on himself, and told his son to hide by the road side, and, when he came along, to jump out and hollo boo, as he wanted to know how well his ox was broke. The son did accordingly. The ox was frightened, and threw the old man off. 'Father,' said the son, 'I did as you told me.' 'Yes,' said the old man; 'but you made too big a boo.'

Francis M. Higbee sworn. Have received the impression from rumour that Mr. Law, Mr. Marks, and probably one or two others, could not subscribe to all things in the Church, and there were some private matters that might make trouble. Don't know of any one's being in danger. No one told me the police had received any private instruction. Could not tell who he had received these rumours from.

William Law spoke. Said he had no personal feeling against Warren Smith. Some two or three years since, he sued brother Warren, and stayed the suit, &c. Was suspicious Warren Smith's feelings might have risen from that source.

Councillor Hyrum Smith, Daniel Carn, Warren Smith, L. Soby, and William Marks addressed the Council.

The Mayor spoke. Said no one had come to him with tales about William Marks, to prejudice his mind against him: was totally ignorant of it. I said to brother Dunham, If any man approach my house with arms, or attempted to disturb my house, I wanted the police to take care of that individual, whoever he might be. I repeat the instruction, and am perfectly satisfied that brother Law, Marks, or any other man should entertain such an idea. I live above suspicion on this subject from any source whatever. I never could bring my feelings to take revenge on my enemies. The City Council did not concoct the idea of having a police. The several Wards petitioned for a police to protect them against invasion—wanted citizens to pass the streets at any time of night without molestation; but if the police see a man breaking my house or barn, or anybody's house or barn, tell him to stand, and inquire his business. I think it possible that some person has been practising fraud on brother Soby and the police and upon individuals, as the police, according to their instructions, had laid away their guns.

Don't guard brother Marks' house any more. Men must not pervert the power entrusted to them like ex-Governor Boggs, whose executive oath required him to protect the Saints in Missouri, but perverted his power to enforce their extermination from the State.

Brother Soby does not know that it was a policeman who stopped him. Brother Marks does not know that the police kindled the fire before his house. Let the police have cause. Let the citizens pass and repass at all times of night.

Councillor Taylor spoke. Thought the conclusion drawn up by brother Soby, that Joseph or somebody was going to get revenged by setting the guard to kill Marks, was the most contemptible that could be imagined; and if brother Soby had had the respect for brother Joseph he ought to have had, he could not have formed such a conclusion.

Mayor referred to Francis Higbee's testimony. Thought Francis Higbee had better stay at home and hold his tongue, lest rumour turn upon him and disclose some private matters which he would prefer kept hid. Did not believe there was any rumour of the kind afloat, or he could have told some of the names of his informants. Thought the young men of the city had better withdraw from his society, and let him stand on his own merits. I by no means consider him the standard of the city.

There has been a system of corruption and debauchery, which these rumours have grown out of; and the individuals who are the authors of them are those who do not want a police: they want to prowl in the streets at pleasure without interruption.

Alderman Orson Spencer spoke, approving the conduct of the police.

General Wilson Law said, 'I am Joseph's friend: he has no better friend in the world: I am ready to lay down my life for him;' and upon that the Mayor and General Wilson Law shook hands.

The ordinance concerning the forty policemen read twice.

The Mayor objected to assuming the entire disposal of the police beyond the definition of the ordinance.

Alderman George A. Smith said he could sleep with a fire near his house, if there were some of the police warming themselves by it; and he believed any honest man could do the same.

The police received the thanks of the Council.

The cross-examination and speeches are generally omitted.

Council adjourned at dusk for the want of candles."

What can be the matter with these men? Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such an excitement in their minds? Can it be possible that the traitor whom Porter Rockwell reports to me as being in correspondence with my Missouri enemies, is one of my Quorum? The people in the town were astonished, almost every man saying to his neighbour, "Is it possible that brother Law or brother Marks is a traitor, and would deliver brother Joseph into the hands of his enemies in Missouri?" If not, what can be the meaning of all this? "The righteous are as bold as a lion."

A number of gentlemen boarding at my house conversed with me on national affairs. I sent for brother Phelps, who came and read my letter to John C. Calhoun, with which they were highly edified.

Elder Brigham Young went to La Harpe for the purpose of instructing the Saints.

Commenced snowing a little before sunset, and continued all night.

Saturday, 6th. Snow about four inches deep. I rode out with Emma in a sleigh.

The Bishops and lesser Priesthood met at Henry W. Miller's hall.

Sunday, 7th. At home in the morning. In the afternoon, rode out to my farm, and preached in brother Cornelius P. Lott's house.

The Twelve Apostles attended meetings and preached in different parts of the city.

At six, p.m., attended prayer-meeting with the Quorum in the Assembly Room. Law and Marks absent.

Monday, 8th. At home in the morning.

At eleven went to my Office to investigate a difficulty between John D. Parker and his wife. After labouring with them about two hours, brought about a reconciliation.

I also had an interview with William Law in the streets.

My uncle, John Smith, from Macedonia, visited me.

Amos Fielding arrived from Liverpool.

Tuesday, 9th. At home.

I insert the following from the *Neighbour*, as a specimen of the respect which the Carthage mob has for law or justice:

"DISGRACEFUL AFFAIR AT CARTHAGE.

On Tuesday last, Horace S. Eldridge, one of our county officers, went to Carthage for

the purpose of arresting Milton Cook, on the charge of bastardy, and bringing him before R. D. Foster, Justice of the Peace of this county, before whom affidavit had been made to that effect. He found the accused in Bartlett's grocery, (Carthage,) and arrested him.

Cook had a gun that he said he had loaded for the purpose, and would make a hole through the constable if he molested him; and swore he would not be taken.

Harmon T. Wilson and others then stepped forward to his assistance, and said that they had sworn to stand by him, and that he should not go. He then returned with his process to the Justice of the Peace, and told him what had occurred.

Mr. R. D. Foster then summoned eleven men to go along with the constable and assist him in bringing the delinquent. They went out and drove to the grocery, where they expected to find him; but he was not there. They then went out for a short time, without making known their business, when they saw an armed force gathering.

They shortly afterwards returned to the grocery, and saw him there, where he swore he would not be taken. There was also an armed force standing in the door, who also swore he should not be taken.

The officer having the process, Mr. Markham and Mr. Eagle stepped forward and wished to reason the case with them, the officer at the same time demanding their assistance. They were met with an armed force of about twenty, four of whom stood in the doorway, two with guns and bayonets, and two with pistols.

The two having the bayonets charged directly at Mr. Markham, and swore they would run him through, and rushed upon him with their bayonets. He, however, warded off their blows with his arm, and the bayonet glanced and struck Mr. John Eagle in the abdomen. The bayonet went through his clothes, scratched his body, and glanced off without doing any further injury, other than giving him a slight cut in the hand.

Those having the pistols then attempted to shoot, when Mr. Markham seized the hand of one of them that held the pistol, and prevented him from firing. The other put his pistol to Mr. Eagle's breast, and swore he would shoot him.

The company at that time used all their force, and crowded the officers and their assistants some distance back, and carried off and secreted the prisoner. The officer and his company then went to the tavern to stay all night.

The next morning, about eight o'clock, the constable and Mr. Markham went to the grocery and searched, and Bartlett said that he was gone—that he had taken his horse and gone out of town.

They then saw a company of men gathering at Harmon T. Wilson's store, armed with guns, bayonets, pistols, clubs, and other missiles. Mr. Markham went to the store, where he found the constable and the prisoner. There were fifty in and about the store, all armed.

Mr. Eldridge then told the company present who he was, and demanded all in the house to assist in taking the prisoner, and then seized him. As soon as he laid hold of the prisoner, about six or eight men laid hold of the constable. Mr. Markham assisted the constable. When Mr. Markham had nearly succeeded in liberating the constable, a man, who was called Dr. Morrison, drew his pistol and shot at Markham. The ball missed Markham, but came so near Mr. Coltrin's head, who was one of the assistants, as to graze his forehead.

As there were only four of the assistants in the store, they were overpowered by superior numbers, and the prisoner was taken away from them.

They saw that it would be impossible to take him without bloodshed, and consequently returned home. The parties engaged in this affray swore that, regardless of all law, they would defend the prisoner, and he should not be taken.

We have received the above particulars from Mr. Markham, and can consequently rely upon the correctness of the statement, as he is one of the parties mentioned. The woman who was *enceinte*, who made the affidavit, is not in the Church, neither is Mr. Eagle—the person who was struck with the bayonet. Mr. Eagle has gone to the Governor to make complaint.

We think that it is high time that prompt measures be taken to put a stop to such abominable outrages. If officers can be insulted in this manner, and the law violated with impunity, we think that we shall speedily slide back into the barbarous ages.

Some of our mobocratic friends, who assembled at a mobocratic meeting some time ago in Carthage, were considerably chagrined at our terming them mobocrats. We wonder whether they now believe that they are, or not? If such proceedings as these are cherished, farewell to our Republican institutions! farewell to law, equity, and justice! and farewell to all those sacred ties that bind men to their fellow-men!

We would here ask where the Sheriff was. Why was he not applied to? We merely ask for information. We don't know that he was present or applied to. If he was, it certainly was his duty to see the law magnified."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 6, 1860.

During our late visit to Scotland, we have had many seasons of rejoicing with the Saints, as well as an opportunity afforded us for contemplating the opening prospects of the work of the Lord in that portion of this Mission entrusted to our watch-care. We feel a certain and indubitable confidence that the work of reformation is progressing favourably with the Scottish Saints; and it is not the least amongst the causes of our gratification to learn that a spirit of earnest inquiry prevails with many who are as yet strangers to "the covenant of promise." The marked attention shown by this class at both Glasgow and Edinburgh leads us to indulge in the hope that many will yet be added to the good work in these places. Although the numbers baptized in Scotland of late does not contrast very favourably with some other parts of the Mission, still the warm and ardent feelings of the Saints, as well as the presence of numerous strangers at our meeting-places, indicate to us that the good Spirit of the Lord is moving upon the hearts of the people, and preparing them for a good work to be done in that quarter. Generally speaking, we commend the zealous efforts of the Priesthood in that Pastorate; and, in giving our approval of the course pursued by them, we wish to avail ourselves of the opportunity to make a few suggestions for the benefit of all engaged in the ministry. In doing so, we shall speak plain, for this reason—that when we speak upon principles, and leave the Priesthood to digest and apply them to themselves, they invariably pass them over, thinking they are spoken for the benefit of others only. Local interest and sectional and national prejudices have been, and still are, a serious drawback upon the labours and efforts of the ministry in this land. As long as such things find a place within the feelings of the Elders, their usefulness will necessarily be limited. There are some reasons which may be assigned for this state of feelings, growing out of the organization existing in this country, as well as many local causes.

When the Elders are called to preside over a district of country, their feelings become localized and narrowed down to the limits of the district where they are called to labour. It is not unfrequently the case that those holding a presiding position (for fear the Travelling Elders or Branch Presidents will get the credit of doing something which will promote the cause, or harmonize the feelings of the Saints when matters of difference may exist,) attend to all matters of this kind *in person;* whereas, if Branch Presidents and Travelling Elders were permitted to exercise a little discretion, matters of this kind would be settled at once, instead of being nursed along until it might be convenient for the Conference President to look after it himself.

We wish all who hold presiding positions (both Pastors and Conference Presidents) to know that it is their legitimate duty and calling to extend the labours and duties of those who may be under their supervision, instead of curtailing or restricting them. So long as men are bound by imaginary lines and prescribed by certain specific duties, having their labours measured out to them by some gauge or standard which is liable to vary according to the whims and prejudices of those who may preside over them, their labours and usefulness will of necessity be confined to the same narrow sphere.

We would remind all who hold presiding positions that the tenure of their offices will be determined by the way in which their duties are discharged. The elements of life and progression are alike free and open to all, and in our acquisition of them the yoke is easy and the burden light. When they fail to have this characteristic, it is occasioned by the innovations of men upon the agencies and liberties of the Gospel.

We say, then, to all, Let the Elders have the fullest possible scope for usefulness consistent with the general principles which govern all who occupy subordinate positions. As ministers of the Gospel, we have nothing to labour for but the salvation of the people,—no higher duties to perform—no greater responsibilities to discharge. Then why should we give way to the gratification of selfish pride and vanity, thereby defeating the object of our own labours? The calling and office of a Travelling Elder embraces within it all the facilities for gratifying the loftiest aspirations for usefulness to which the thoughts of man can reach. In this office we want our most efficient and energetic men. At present, by far the largest percentage of the ministry are Travelling Elders, and we do not want their usefulness restricted by party or sectional prejudices. Let those who have encouced themselves under the dignity of position break the shell in which they have been encased, and be one not only with the Travelling Elders, but also with all the Priesthood and Saints, and labour with all diligence, thus extending the blessings of their labours and ministry, remembering that in the kingdom of God there is neither first nor last, but that all are alike called to be Saints, and that the same eternal life which may be gained by one is, by the use of the same means, equally within the reach of all. In the kingdom of God there is neither Jew nor Greek—neither English nor Scotch, if all have drank of the same spirit. If we have been taught the truth as it is in Jesus, and that truth has found a place in our hearts, we should be actuated by that Godlike charity which it inspires. Let us, then, seek to promote the cause in every quarter and by whatever means may be in our power. If we are called to preside over those who are better qualified to teach the Gospel than we are, we should feel grateful, and thank God that we have the opportunity of learning from them. Give them your faith and prayers, as well as your hearty co-operation in their labours. By doing so, you will partake of the same influence and power. In this way the Priesthood will be one in their labours—one in their interests, as they are one in their callings, and the inspiration of our God will dwell richly with them, and success and prosperity will crown the labours and efforts of all with abundant blessings.

Arrivals.—On the 21st ult. arrived from Utah Elders Charles H. Rhees, Samuel Hargraves, and Richard Palmer, per ship *James Foster, Junior*, after a passage from New York of 20 days. In welcoming these brethren, we pray the Lord to grant them the same joy and success in their missionary labours that we have solicited for those previously arrived.

NO.

"No!" What a world of meaning lies in that little monosyllabic negative! Look at it as it appears on paper, and how perfectly insignificant it seems! Listen to it as it sounds on the ear, and what a variety of meanings it expresses!

First, it comes quick, short, sharp, and decisive. No doubt remains upon our minds that the speaker is in earnest, and means exactly what is said. Resolution is embodied in its very tone. Doubt has given place to decision. The insidious tempter may offer the poisoned chalice of death wreathed in a thousand tinselled beauties, sparkling with effervescing gayeties; but the eye of decision looks clear to the bottom, detects the serpent's sting beneath, and a plain, hearty, honest, manly negative spurns the temptation, while the tempter, foiled in

his purpose, marks off to find some more irresolute object on whom to practise his vitiating arts.

Again, it comes surly and almost insulting, indicative of the utterer's character—egotistical, headstrong, and proud. Try to instruct his ignorance on the noblest truths ever communicated to human intelligence, and the surly little negative sticks out all over him. Ask him to aid in some philanthropic plan for the good of mankind which his superior wisdom has failed to discover, and the repellant monosyllable forbids discussion on the matter. His mind is made up, and his thoughts rise superior to any reasons which you can advance. Point out to him that he is treading the broad road which leadeth to ruin, and conjure him to heed your warning voice, and the very look which accompanies his contemptuous "No" expresses astonishment at your assurance in thinking for a moment that he could be wrong, and you right.

Then we have the irresolute "No" quivering upon the tongue before the lips give it utterance,—coquetting with evil and dallying with good,—lingering in the purlieus of sin and glancing at the courts of righteousness,—pushing temptation away with one hand, while with half-averted eyes the other is stretched out to make fellowship with it. Let its utterer be warmed up with a strong mental stimulant, and it changes its character, becoming boastingly defiant. Let the reaction come, and he cools down to zero, while it sounds so feebly as to be almost inaudible. It bows to the Lord and makes genuflections to Satan; it is an object of scorn to every noble intelligence, and even devils treat it with undisguised contempt.

Then there is the sarcastic "No," wreathed in scornful smiles and ironical looks; the pompous "No," so immensely important in its own fancied greatness, that it has no time to inquire if another could be found arrogant enough to dispute it; and the feeble, tremulous "No," which embodies in its very utterance a paradox, sounding both a negative and an affirmative,—the offspring of false education, false modesty, and incorrect understanding. We may desire the affirmation, but can neither honour nor admire the mode in which it is conveyed. A boon is solicited at our hands; our better judgment says "No;" but false modesty or false delicacy suggests a care for the feelings of the asker. The tone of the negative conveys so clearly an affirmative that he is stimulated to increased solicitation, obtains what he sought, and leaves us to repent at leisure and to grow wiser from a dear-bought experience.

What a world of woe is often avoided by human beings through a bold hearty negative! Is the character of a friend, a brother, or sister assailed? Let the poisoned arrows of slander fly unchecked around, and every twang of the maligner's bowstring will leave an envenomed dart rankling in some vulnerable spot, to fester and breed malice, discord, hate, strife, jealousy, and all their train of concomitant evils. When the smooth-lipped traducer blandly queries if you have heard so-and-so, sound a note of negation in a plain hearty "*No*," that will cause him to gulp back the half-emitted filth and make tracks from you. When another rises before you in importance or power, and the wish flits across your mind that he may stumble in the way, hurl back the envious and unholy suggestion into the dark recesses whence it came, by a vigorous and noble "*No*," that will raise you in your own estimation and in that of every exalted intelligence. When the tempter crawls stealthily across your track, and with promises of enjoyment and pleasure strives to lure you from the grass-grown path of duty and right into the broad-paved way of sin and death, repudiate his counsels with a bold and determined "No," and the odorous flowers of peace, joy, and true happiness will spring up at your footsteps, and the "oil of gladness" will calm the troubled waves of life's stormy sea.

Young man, learn to say "No" with energy and decision. You will find it powerful in the battle of life—mighty in the struggle for right. Say "No" to yourself when the weaknesses of humanity crowd upon you and counsel self-gratification at the expense of honour and rectitude. Say "No" to your friend (?) when he would lead you into forbidden paths. Say "No" to the world when it beckons you on to a participation in its unholy practices, and say "No" to every tempter that would lure you to ruin. Though the "charmer charm never so wisely," shut your ear to the syren music of evil,

and shun the fleeting pleasure that bringeth sorrow by a plain, decisive "No." Old and young, male and female, learn to say "No" when truth demands it, when the Spirit of life inspires it, and a thousand evils that crowd in your path and spread misery before and around you will vanish like the dew-drops of the morning before the sun rising to meridian splendour.

S.

UTAH NEWS.

(From the "Deseret News" of Aug. 15.)

Elder George Q. Cannon.—We had the pleasure of greeting our young but well-tried friend soon after his arrival on Monday, and had that pleasure renewed by his visit to the sanctum yesterday. He reports the condition of the Church, still scattered in the States, to be very encouraging. The number of the Saints were increasing, and a universal desire to gather to these valleys was the distinguishing feature of their faith. Having had the direction and outfitting of the emigration, he remained in Florence till the last company was ready to start, on the 20th of July.

The Companies on the Plains.—The last company started from Florence the same day that Elder Cannon left (July 20th), under the presidency of Elder William Budge. In addition to a late start from England, this company had been somewhat detained in quarantine, through sickness, which caused it to be beyond the usual time in leaving Florence; but, from the character of their outfit: and the reliability and prudence of Captain Budge, they are expected to make good time and arrive here in September.

Elder Cannon and friends passed Hooper and Eldredge's ox-train of merchandise, H. C. Haight, Captain, 82 miles out from Florence. The mule-train of the same merchants, John Y. Greene, Captain, was passed 120 miles out. Elder Ann Gaskin and family were travelling with this train.

The second handcart company, Captain Oscar Stoddart, 126 persons, 22 carts, was 250 miles out on the evening of the 24th. Captain Brigham H. Young, with freight train and a few families, was, on the 26th, 40 miles below Ash Hollow. On the same day, they passed a small company, under Captain John Taylor, from Iowa City. The company was principally from that region.

On arriving at Deer Creek on the 8th instant, they saw Captain James D. Ross's company camped on the north side of the Platte. Elder Cannon crossed over and learned that Captain Smith's company was about a day's travel behind that of Captain Ross.

They overtook Captain Murphy's company at Grasswood, and camped with them on the night of the 7th at Independence Rock.

The next evening they camped with Captain Franklin Brown's small company, near the Three Crossings of the Sweetwater. The handcart company, Captain Robinson, was at the same place.

The companies had been greatly prospered in travelling. With the exception of Captain Smith's train, which was not visited, there is no loss of cattle reported, save two in Captain Ross's company. The waggons, with 2,500 lbs. of flour and 500 lbs. of bacon, sent out by President Young to the first handcart company, were met five miles east of the Weber river on Sunday afternoon.

Those who expect friends can rely on the foregoing statements as a basis for calculation.

Arrival of Captain Walling's Company.—The first company of emigrant Saints, in charge of Captain Walling, arrived in this city on the afternoon of Thursday last, [Aug. 11th,] and encamped on the public square in the Eighth Ward.

There were one hundred and sixty persons and thirty waggons, mostly drawn by oxen.

The company left Florence on the 20th of May, consequently were seventy-two days in crossing the Plains. Their cattle were in excellent order on their arrival, and their journey throughout was very prosperous.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Queen of England is on a visit to Prussia. The Social Science Congress has been held this year at Glasgow: Lord Brougham, as President, delivered a long and eloquent address, dwelling at some length on Slavery, on Education, and on the lengthiness of Parliamentary debates, and passing in rapid review a wide range of matters coming within the scope of the Congress. The Marquis de Cadore, the first Secretary of the French Legation at Rome, arrived in Paris on Monday, with important despatches, the substance of which is understood to be that, unless within a very short time, the Emperor takes measures to drive the Piedmontese troops out of the Marches and the Umbria, and to restore the Pope to the possession of his dominions in their entirety, the Pope will leave Rome, and place his person under the protection of some other Power. The *Constitutionnel*, in publishing an article, signed by M. Boniface, on the influences which urge the Pope to leave Rome, says that a very near future will apprise us whether these influences will be victorious, and considers it unreasonable to ask France to declare war against Sardinia; for France will not extend her intervention beyond Rome: were she to act otherwise, she would render herself suspected to Europe, and odious to Italy. The *Constitutionnel*, in conclusion, expresses the hope that the Pope may resist the counsels which are given to him through hatred to France. An official journal of Rome publishes the note of Cardinal Antonelli, claiming the assistance of the Catholic Powers against Sardinia. War still goes on in the Papal territories. General Lamoricière has not yet been heard of. Various places, of more or less importance, are being occupied by the Piedmontese forces; and at Rimini, after some hours' firing, the fort of Santa Leo fell into their hands, with 300 prisoners. The Minister of Public Works at Turin is negociating with an English company for a line of steamers from Genoa to Naples. The antagonism between Garibaldi and the Piedmontese Government is still maintained, but doubts are expressed by the correspondent of the *Times* whether all that is taking place is not according to a programme previously arranged by Count Cavour. It is stated that Kossuth has written to the Dictator, urging him to act in concert with Victor Emmanuel and his Cabinet (in whose hands is the salvation of Italy), to take no step against Rome, for fear of irritating France, and to abstain from agitating Hungary at present, because that country is not ready. Incendiary proclamations, calling the people to arms, have been introduced into Hungary from Bucharest. The Austrian Government intends to place on a war footing all the regiments in garrison in Hungary; and if that does not suffice, to take other steps. Letters received from Athens state that an insurrectionary demonstration on the part of the students had taken place before the King's palace, amid shouts of "Down with King Otho!" "Down with Austria!" Some cries of "Napoleon for ever!" were also heard.

AMERICAN.—The Governor of Panama, in his Annual Message of the Legislature, recommended that the State, in the event of a disruption of the Confederation, declare itself independent. Advices from Mexico and Havana state that Miramon, after his return to the capital, resigned the Presidency, but was subsequently re-elected by the State Council. New Mexico held a convention on the 16th ult. to apply for admission into the Union. Advices from Honduras, by way of Havana, inform us that the commander of the British steamer *Icarus* had ordered Walker to surrender Truxillo to the legitimate authorities, and he had accordingly evacuated the town and marched down the coast with eighty men. The St. Joseph and Maryville line, which is the first section of the *Great Pacific Railroad*, is completed and opened for traffic between Elwood and Wathena. The *New York Herald* of September 12th says—"Telegraphic communication between the Atlantic and Pacific coasts is hastening to completion in a very encouraging manner. Our despatches yesterday announced that the line from Omaha City, Nebraska Territory, was open to the federal capital, and the President had congratulated the directors, by lightning, upon the success of the enterprise. This line runs through Salt Lake Valley to the Pacific, and is only one of two or three in course of construction to California. A more southerly line is proceeding with equal rapidity, by way of Los Angeles, to San Francisco. Within the present year, in all probability, the eastern and western shores of the continent will be in immediate communication, and New York will be brought within a few hours' distance of the metropolis of the Golden State." We learn from the *Deseret News* that "A convention of trustees and teachers of schools in the county of Utah was held at the Seminary building in Provo on the 20th of July. The burden of the remarks of these gentlemen was the educational wants of the county, and the best method of conducting schools."

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 1, 1857, TO JUNE 30, 1859.

Ship.	Captain.	President of Company.	Port of Embarkation.	Date of Sailing.	Port of Disembarkation.	P. E. Fund.	Handcart.	Team.	Steerage.	Total.
Wyoming	— Brooks	Charles Harmon	Liverpool	July 18, 1857	Philadelphia				36	36
Wm. Tapscott	J. B. Bell	Sabt. F. Neslen	do.	April 11, 1858	New York	54	196	247	224	471
Antarctic		James Chapline	do.	July 10, 1858	do.				348	348
Emerald Isle	— Corbish	Henry Ring	do.	Aug. 28, 1858	do.				345	345
Underwriter	J. W. Roberts	James D. Ross	do.	Mar. 30, 1859	do.	1	1	2	352	354
Wm. Tapscott	J. B. Bell	Ann Collins	do.	May 11, 1859	do.	17	129	146	345	491
Miscellaneous Ships									1,268	1,268
						72	326	395	2,918	3,313

Of this number, as the table shows, 1,397 purposed going through to Utah under P. E. Fund, handcart, and team arrangements. But we have good cause to presume that a large number of those who set here with the intention of settling for a short time in the States (and are included in the table under that head) have also gone through to Utah, without settling on the way.

The number of natives of the various countries may be classified as follows:—From the United Kingdom of Great Britain and Ireland—English, 1,674; Scotch, 136; Welsh, 173; Irish, 12. The total number from the Scandinavian Mission is 762, of which there are 320 Danes, 299 Swedes, and 43 Norwegians. The total number from the Swiss and Italian Missions is 211; of which 209 are from the Swiss Cantons, and 2 from Italy. There are also 7 French, 3 Germans, and 70 Elders returning home from Missions; making a grand total, as per table, of 2,433 souls.

MEMORABILIA.

APOLLO BELVIDERE.—The Apollo Belvidere is a Greek statue of Apollo in the Vatican at Rome, which is considered one of the handsomest male figures in the world—a model man.

THE HARPIES.—In mythology, the Harpies were winged monsters, ravenous and filthy, having the face of a woman and the body of a vulture, with their feet and fingers armed with sharp claws. Their names were Aello, Ocypete, and Celæno, and were the daughters of Neptune and Terra.

THE ZODIAC.—The Zodiac is a zone or belt surrounding the heavens, of about 16° in breadth, in the middle of which is the Ecliptic, or orbit of the earth. It is divided into the following twelve signs, or zodiacal constellations; the Latin names of which are expressed in italics, and their corresponding English names included between parentheses, followed by the days on which the sun enters them respectively:—*Aries* (the Ram), March 21st; *Taurus* (the Bull), April 19th; *Gemini* (the Twins), May 20th; *Cancer* (the Crab), June 21st; *Leo* (the Lion), July 22nd; *Virgo* (the Virgin), August 22nd; *Libra* (the Balance), September 22nd; *Scorpio* (the Scorpion), October 22nd; *Sagittarius* (the Archer), November 22nd; *Capricornus* (the Goat), December 21st; *Aquarius* (the Water-bearer), January 20th; *Pisces* (the Fishes), February 19th. The first six are called the northern signs, being situated north of the Equator, or Equinoctial; and the last six are called the southern signs, from their lying south of the Equator. Aries, Taurus, and Gemini, are called spring signs; Cancer, Leo, and Virgo, summer signs; Libra, Scorpio, and Sagittarius, autumnal signs; Capricornus, Aquarius, and Pisces, winter signs. The spring and autumnal signs are called ascending signs, because when the sun is in any of them, his declination is increasing. The summer and winter signs are called descending signs, because when the sun is in any of them, his declination is decreasing. Aries, Cancer, Libra, and Capricornus, are called cardinal signs, because when the sun enters any of them, the various seasons of the year commence. Aries and Libra are called the equinoctial points; Cancer and Capricorn, the solstitial points.

Letters of the Alphabet most used in Composition.—A very correct idea may be formed, by examining the printer's case or the type-founder's scale, of the relative frequency with which the different letters of the alphabet are used. It will be found on calculation, by separating the letters, which form words in any printed document, that for every 100 of the letter *z* distributed there are about 200 of *x*, 400 of *h*, 800 of *b*, 1,500 of *z*, 4,000 each of *i*, *n*, *o*, and *s*, 4,250 of *a*, 4,500 of *t*, and 6,000 of *e*. Thus it will be seen that the letter *e* is most used, and that *t*, *a*, *i*, *n*, *o*, and *s* are next in frequency of demand.

The Rose, Thistle, Leek, and Shamrock.—The Rose of England took its origin from the wars of the two houses of Lancaster and York; Lancaster chose the red, and York the white rose, as the symbol of party. The Thistle of Scotland is the Thistle of St. Andrew, he having a crown of thistles instead of thorns: it was borrowed from France, which had an order of St. Andrew, with the same motto. The Leek of Wales arose from a victory gained over the English, in which Prince David of Wales and his men used a leek in their hats, to distinguish them from the English. The Shamrock of Ireland was adopted because it was first used by St. Patrick as a symbol of the Trinity when converting the Irish people to the Christian faith.

How to Make a Cheap Telescope.—Procure a thirty-five inch object-glass (that is, a convex glass which produces a focus of the sun's rays at the distance of thirty-six inches), and a one-inch eye-glass (that is, a convex glass producing a focus at one inch). Make two tin tubes, one thirty inches long, and about one-and-a-quarter inch diameter; the other ten or twelve inches long, and its diameter such that it will just slide comfortably inside the larger. The inside of these tubes should be first painted, or otherwise lined with a dull black. At the end of the larger tube secure the object-glass, so that no more than an inch diameter of it shall be exposed, and at the end of the smaller tube the eye-glass must be fixed. When the open end of one tube is inserted in the open end of the other, so that the two glasses shall be about thirty-seven inches apart, a telescope will be formed which will magnify the diameter of objects thirty-six times; or, in other words, will make heavenly objects appear thirty-six times nearer. With this instrument all objects will, of course, appear inverted; but with regard to celestial objects, this is of no importance. A very much superior one may be constructed by obtaining a larger and better object-glass, of forty inches to forty-eight inches focal distance, retaining the one-inch eye-glass, and having the tubes made to suit the additional greater length of focus and diameter of object-glass.

VARIETIES.

"Why did you leave your last place?" inquired a young housekeeper, about to engage a new servant. "Why, you see, ma'am," replied the applicant, "I was too good-looking; and when I opened the door, folks took me for the missus."

To Remove Rust from Iron.—Pound glass to a fine powder; having nailed some strong woollen cloth upon a board, lay upon it a strong coat of gum-water, and sift thereon some of the powdered glass; let it dry: repeat this operation three times, and when the last covering of powdered glass is dry, you may easily rub off the rust from iron with the cloth thus prepared.

Position in Sleep.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the backbone, compresses it, and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, producing various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger; and the desperate effort to get rid of it arouses us. That sends on the stagnated blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation and the length or strength of the effort made to escape the danger. Eating a large, or what is called a "hearty meal," before going to bed, should always be avoided: it is the frequent cause of nightmare, and sometimes the cause of sudden death.